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THE MILLENNIAL STAR

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You Are the Hope of the World

THE world seems to be so hopelessly struggling in conflicts with evil! Who can be expected to take the naughty and troubled world in hand and straighten it out? Who is so Don Quixotic that he will take on the world, single-handed, and right its wrongs?

Is it too great a job for man? The Lord has never once hinted that He will do it and set aside man's free agency to accomplish it.

You are the hope of the world!

If all of you are resolute in overcoming evil with good, you can save the world. All of us working together and devoted to the cause of mankind are the only hope the world has that peace and goodwill can come among men.

It takes all of us; each of us doing his daily bit in his own corner of the world! We can do our share to overcome evil with good at home, at work, at play.

This is practical, if we get ourselves in order with the Lord. He will help us, if we show Him that we choose to do it His way. He has showed us the way on innumerable occasions in the past. It is the better part of mature good sense to ally ourselves with His mighty power in this biggest of mankind's tasks.

Times without number the prophets of the Lord have told us in His name that righteousness destroys the power of Satan; and that evil can be overcome by good.

The Saviour's "return good for evil" doctrine is one of the most powerful forces in the triumph of Christianity. In every triumph this fact has been demonstrated.

Wherever men and women have resolved to live their lives in imitation of the Christ-like life, this doctrine has triumphed. Examples abound and every one of them calls to mind the memories of men. They people mankind's Hall of Fame.

In otherwise dark hours memories of the great and good reassure us that we too can aspire to beauty and nobility of soul, if we will.

"Lives of great men oft remind us
We can make our lives sublime
And, departing, leave behind us,
Footprints on the sands of time."

RIGHTEOUSNESS

... *Key to World Peace*

by President David O. McKay

MY beloved brethren and sisters: The sense of responsibility of this moment is overwhelming. In anticipation of it I have prayed earnestly, daily, for inspiration and strength, and now I ask you for your sympathetic co-operation and your prayers that the interests of the Church, the establishing of the Kingdom of God among men, may be enhanced.

"Lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth." (D. & C. 105:39.)

This quotation is from a revelation given to the Prophet Joseph Smith when Zion's Camp was at Fishing River, June 22nd, 1834. In that one sentence, the Lord sets forth one of the great purposes of His Church—to bring about harmony in human relations; in the individual to experience a mental or spiritual state in which there is personal freedom from "disquieting or perturbing" conditions that might interfere with the consummation of God's purposes to bring about the immortality and eternal life of man.

Considering world conditions, I think it is highly gratifying to note the commendable efforts, the wise, conservative judgment manifest by the President of the United States, the Secretary of State, and other sincere statesmen in Congress, including our own worthy Senators

and Representatives to foster the cause of peace and to avert a world-wide clash of arms. But it is very apparent that international conditions at present centring at Quemoy and Matsu Islands are filled with such volatile problems that a defiant move on the part of Chinese Communists might disrupt the already precarious peace of the world.

We love peace, but not peace at any price. There is a peace more destructive of the manhood of living man than war is destructive of the body. "Chains are worse than bayonets."

After the Saviour's resurrection, when he appeared to his disciples assembled in an upper room, His divine greeting was "Peace be unto you." Later, "Peace I leave with you, not as the world giveth, give I unto you. Let not your heart be troubled; neither let it be afraid."

We believe firmly that the basis upon which world peace may be permanently obtained is not by sowing seeds of distrust and suspicion in people's minds; not by engendering enmity and hatred in human hearts; not by individuals or nations arrogating to themselves the claim of possessing all wisdom, or the only culture worth having; not by war with resulting suffering and death from submarines, poison gas or explosions of nuclear bombs.

No! The peace that will be permanent must be founded upon the principles of righteousness as taught and exemplified by the Prince of Peace, our Lord and Saviour Jesus Christ, "For there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

My theme this morning is: What are we doing as a Church and as members thereof to proclaim this peace?

Recently, as you know, it was my privilege and duty, accompanied by Sister McKay and President Franklin J. Murdock, who acted as secretary, to visit some of the far-off missions of the Church.

With the theme in mind of proclaiming the Gospel of peace to the inhabitants of the world, I should like to comment on observations made of four effective factors operative in the spreading of the Gospel.

First, we note the excellent work being done by the 11,500 missionaries throughout the world, 390 of whom it was our privilege to meet on this recent tour. Each one of these pays his or her own expenses, conforms to the requirements and laws of the country, and teaches the principles that constitute the basis of the restored religion of Jesus Christ.

They are appointed messengers proclaiming the glad tidings of the Restored Gospel, giving of themselves, as well as of their means for the good of the world.

A second favourable factor is a better understanding by officials of governments and municipalities regarding the purposes of Mormon missionary work. Old stories that used to be extant or accusing missionaries of sinister motives, are now repeated only by the prejudiced and uninformed. United States Consuls, or their representatives, Mayors of municipalities, and other officials, met us, bade us welcome, and proffered to render any service to make our visit profitable. Newspaper reporters, radio announcers, television representatives were on hand to learn the purposes of the tour, and without exception gave fair and unprejudiced reports of our visit.

The third observation (and this is important) is the need to put forth every effort within reason and practicability to place within reach of Church members in these distant missions every educational and spiritual privilege that the Church has to offer.

It is only recently that some of these missions have been visited by

Latter-day Saints from throughout the world thronged to the tops of the mountains to attend the 125th Annual General Conference of the Church. An unprecedented snowfall did not hinder the proceedings of the conference nor did it dampen the spirit of the important and impressive three-day conference. The Priesthood session conducted Saturday evening, April 2nd, under the direction of President David O. McKay proved to be the greatest priesthood gathering in Church history. Over 25,000 men and boys holding the priesthood assembled in 71 separate buildings in nine western states to hear the proceedings. Printed is President McKay's opening address delivered Sunday, April 3rd, 1955, in the Salt Lake Tabernacle.

a General Authority. With modern means of transportation available, it is now possible and very practical to have these far-off missions visited as the missions here in the United States have been visited. Accordingly, and this you will be pleased to hear, at a meeting of the First Presidency and Council of the Twelve held March 17th, 1955, it was unanimously decided that these distant missions should be included with other missions in the annual appointments of members of the Council of the Twelve.

Besides these visits, educational institutions are being made available for the young people. In Nukualofa, for example, in the Tongan Islands, under the able presidency of D'Monte W. Coombs, Professor Ermel J. Morton, Principal, and an able staff, there is now established in full working order the Liahona College, accommodating 300 students, and employing 14 teachers. It is a credit to the Church and to the Tongan Islands. Indeed, it is one of the show places of passengers of the steamship *Tofua*, and her sister ship, the *Matua*. While the ships are loading and unloading cargo at Nukualofa, the passengers take buses out to Liahona to visit the school and inspect the work that is being done by the students.

At Pesega, Samoa, under the presidency of President Howard B. Stone, the school already established accommodates from 600 to 1,000 students. Another is planned at Maupasaga, American Samoa. Thus will the branches be strengthened in far distant lands with visits of the Twelve, whose duty it is to set in order the affairs of the Church in all the world, with educational advantages to prepare students for the preaching of the Gospel, and finally,

with a temple within easy reach of those whose influence in the mission field will become a strength to the branches, and a means of proclaiming peace.

The fourth observation I wish to make is the influence of the power of example. One of the most impressive features of our recent South Pacific tour was the participation of youth in meetings, in the welcomes extended, and in the farewells, and the orderly conduct of the children without an exception. The school at Liahona in Tonga radiated not only culture and refinement, but the true spirit of the Gospel. The same features existed in Tahiti under Acting President Larson H. Caldwell; New Zealand presided over by President Sidney J. Ottley; Australia, under President Sidney Charles V. Liljemquist; in Samoa, as I have already stated, under President Stone; in Hawaii, under Elder D. Arthur Haycock; and in the stake, under President Edward L. Clissold. Strangers who were present, and they were there by the hundreds, had a good demonstration of what the Church is doing properly to interest and to direct the youth.

Herein lies the responsibility of membership. The Gospel of Peace should find its most fruitful effects in the homes of Church members. Flowers in our gardens require good soil and a favourable climate. So children, to be healthy and happy, should have a favourable mental and emotional atmosphere in the home.

Soon after our return from the South Pacific, I received a letter from President Ward C. Holbrook, a state official, stating that the divorce rate in Utah is such as to give cause for most serious consideration. It is inconsistent to go

abroad to proclaim peace if we have not peace in our own lives and homes.

The greatest trust that can come to a man and woman is the placing in their keeping the life of a little child. If a man defaults who is entrusted with other people's funds, whether he be a bank, municipal, or state official, he is apprehended and probably sent to prison. If a person entrusted with a government secret discloses that secret, and betrays his country, he is called a traitor. What must the Lord think, then, of parents who, through their own negligence or wilful desire to indulge their selfishness, fail properly to rear their children, and thereby prove untrue to the greatest trust that has been given to human beings? In reply the Lord has said: "The sin be upon the heads of the parents."

The happiest homes in the world should be found among members of the Church. Statistics on broken homes, with resultant divorces, should alert all citizens, and particularly members of the Church to greater activity in preserving harmony in home circles. Let us begin at once as parents to maintain the kind of influence or home atmosphere that will contribute to the normal moral development of the children, and eliminate from the home those elements which cause discord and strife.

Fathers and mothers sometimes by unwise conduct unwittingly influence their children toward delinquency. Among these unwise acts, I mention first, disagreeing, or quarrelling on the part of parents in the presence of children. Sometimes such quarrels arise out of an attempt to correct or to discipline a child. One parent criticises, the

other objects, and the good influence of the home, so far as the child is concerned, is nullified. A child of such parents can never say truthfully in after life what John Ruskin writes of his memory of home:

"I never heard my father or mother's voice once raised in any question with each other; nor saw an angry or even slightly hurt or offended glance in the eyes of either . . . I never saw a moment's trouble or disorder in any household matter."

I name as a second unwise condition those parents who pollute the home atmosphere with "vulgarity" and "profanity." I use the term "vulgarity" in the sense used by David Starr Jordan. "To be vulgar," he writes, "is to do that which is not the best of its kind. To do poor things in poor ways and to be satisfied with that . . . It is vulgar to wear dirty linen when one is not engaged in dirty work. It is vulgar to like poor music . . . To find amusement in trashy novels, to enjoy vulgar theatres, to find pleasure in cheap jokes, to tolerate coarseness and looseness in any of its myriad forms."

Parents are particularly untrue to their trust who will use profane words in the home. Profanity is a national vice. Parents pollute their home when they use it. People of our nation would stand on a higher moral plane if they would but follow the general order given by the Father of our country to his soldiers July 1st, 1776. Said he—or wrote he at that time:

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is

growing into fashion. He hopes the officers will, by example as well as influence, endeavour to check it, and that both they and the men will reflect that we can have little hope of the blessing of Heaven on our arms if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

I continue, vulgarity and profanity among the young is often though not always, the result of the presence of those evils in the home.

To quarrelling of parents before children, to vulgarity, and to the condemnatory use of profanity, there may be added a third contributing factor to parental delinquency, and that is the non-conformity in the homes to Church standards. Remember, fellow parents, that children are quick to detect insincerity, and they resent in their feelings false pretension. Parents, of all people on earth, should be honest with their children. Keep your promises to them and speak the truth always. Children are more influenced by sermons you act than by the sermons you preach. It is the consistent parent who gains the trust of his child. When children feel that you reciprocate their trust, they will not violate your confidence nor bring dishonour to your name.

"The parent must live truth, or the child will not live it. The child will startle you with its quickness in puncturing the bubble of your pretended knowledge: in instinctively piercing the heart of a sophistry without being conscious of process; in relentlessly enumerating your unfulfilled promises; in detecting with a justice of a court of equity a technicality of speech that is virtually a lie. He will justify his

own lapses from truth by appeal to some white lie told to a visitor and unknown to be overheard by the little ones, whose mental powers we ever underestimate in theory though we may overpraise in words.

"If truth be the rock-foundation of the child character, as a fact, not as a theory, the future of that child is as fully assured as it is possible for human prevision to guarantee."

The fourth observation: parents who fail to teach obedience to their children. Within the last decade there have been rampant some wild theories about the self-determination of children, and the preservation of their individuality. Some of these theorists believe that children should be permitted to solve their own problems without guidance from parents. There is some virtue in this, but there is more error. This theory has gained momentum in practice because of reaction to arbitrary government by parents.

Commenting upon this, one educator rightly says: "Thousands of conventions are laid down by society today, conventions which are often institutionalised and crystalised. Whether he likes it or not, every individual must conform to these conventions if he is to be either efficient or happy. If he does not conform, society brings all sorts of pressure to bear upon him. He may be jailed for certain kinds of non-conformity. For other less serious kinds he may become soured, disappointed, and even neurotic.

"If the home does not develop obedience, society will demand it and get it. It is therefore better for the home with its kindness, sympathy, and understanding to train the child in obedience rather than callously to leave him to the brutal

and unsympathetic discipline that society will impose if the home has not already fulfilled this obligation.”

The best time to teach the child obedience is between the ages of two to four. It is then that the child should learn that there are limits to his actions, that there are certain bounds beyond which he cannot pass with impunity. This conformity to home conditions can be easily obtained with kindness, but with firmness. “Train up a child the way he should go, and when he is old he will not depart from it.” In this old adage the word “train” has great significance.

Fifth, there are parents who say: “We will let our children grow to manhood and womanhood and choose for themselves. In taking this attitude parents fail in the discharging of a parental responsibility. Parents and teachers are God’s fellow-workers. The Father of all mankind expects parents, as his representatives, to assist Him in shaping and guiding human lives and immortal souls. That is the highest assignment which the Lord can bestow upon man.

The most effective way to teach religion in the home is not by preaching, but by living. If you would teach faith in God, show faith in Him yourself; if you would teach prayer, pray yourself. Would you have them temperate? Then you yourself refrain from intemperance. If you would have your child live a life of virtue, of self-control, of good report, then set him a worthy example in all these things. A child brought up under such home environment will be fortified for the doubts, questions, and yearnings that will stir his soul when the real period of religious awakening comes at 12 or 14 years of age.

It is then that he needs positive teaching regarding God and truth and his relations with others. Activity in the Church is a good safeguard during youth. Continual absence from Church makes continual absence easy. Other interests in life make the growing youth indifferent to religion. Success makes him think that religion is not essential to his happiness. “It is a law of life that use gives strength; a capacity unused weakens and dies. It is as true of religious instincts as of any other. One need not be a sinner to lose God; he need only forget Him.”

With respect to the responsibility of parents teaching religion to their children, the Lord is very explicit. In the Doctrine and Covenants, Section 68, 25th to 28th verse:

“And again, inasmuch as parents have children in Zion, or in any of her stakes which are organised, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

“For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organised.

“And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

“And they shall also teach their children to pray, and to walk uprightly before the Lord.”

Brethren and sisters, let us strive to have fewer broken homes, and in our homes to have harmony and peace. From such homes will go men and women motivated with a desire to build, not to destroy.

Thus in our homes, in our wards,

branches and stakes, we may join the appointed messengers in organised missions, and consistently proclaim the Restored Gospel of peace unto the ends of the earth.

“ Follow with reverent steps the great example
Of him whose holy work was ‘doing good’;
So shall the wide earth seem our Father’s temple,
Each loving life a psalm of gratitude.

“ Then shall all shackles fall:
the stormy clangour
Of wild war music o’er the earth shall cease;

Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace.” (Whittier)

I hope that in the hearts of those who are listening there will have been awakened a realisation that example in the home is entirely essential to the proclamation of peace abroad. The strangers who come to visit us will see that our lives comport with the proclamation of peace, with the ensign of peace that the Church holds up before the world. O Father, help us, that we may be thus blessed by the guidance of Thy Holy Spirit we pray in the Name of Jesus Christ. Amen.

Editor’s Note—

Barnsley Branch as recorded in the April 1955 edition of the *Millennial Star* under Church-Owned Buildings should have read Burnley. The Burnley Branch chapel is at 1 Liverpool Road, near Rosegrove Station. It was purchased in 1936 and dedicated the following year. It was originally a Baptist chapel. The chapel was beautifully decorated in 1954. The building also contains a small kitchen, a large cloakroom, and classrooms.

Printer’s Note—

The printer wishes to apologise for an error made in last month’s issue of the *Millennial Star*. In the section “Church-Owned Buildings” the second and fourth pages should have been transposed.

HYMN OF THE MONTH

May: “Come Listen to a Prophet’s Voice”

British Mission Hymn Book, page 10.

This hymn has a fascinating rhythm and a melody of the kind which sings its way into the mind and heart so it is never to be forgotten. Both rhythm and melody are delightful. They are intended to express joy and rejoicing.

The words convey the inspiration of light which comes with a testimony of the knowledge of the work of the Lord communicated through His prophets.

There is power, comfort, and nourishment for faith in them. They are thought-provoking because they connote so much of the dealings of the Lord with mankind. They are of the essence of poetry because they compress so much rich meaning into a few choice, apt words. Each line is heavy with meaning, but when each is sung with a glad heart the effect is joyful.

The hymn becomes a prayer of acknowledgment and rejoicing for the restoration of truth.

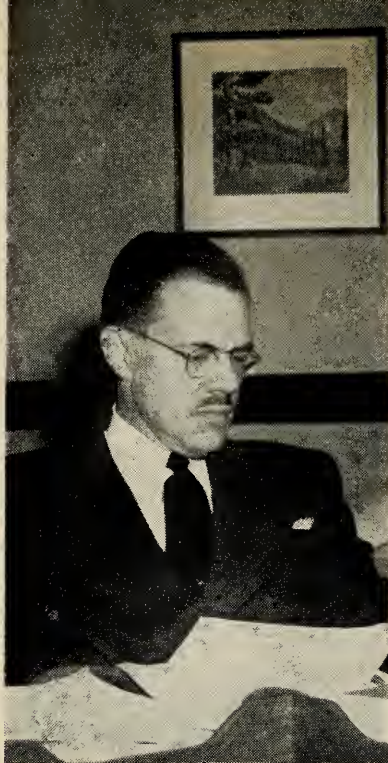
Aaronic Priesthood Programme

IT is suggested that the following programme be carried out in Sacrament meeting in each branch, Sunday, May 15th, 1955, in observance of the restoration of the Aaronic Priesthood. An effort should be made to have every member of the Aaronic Priesthood present on this occasion. Where district conferences are held on this day, it will be necessary to delay the programme one week.

PROGRAMME

The suggested theme for the Sacrament meeting is "Aaronic Priesthood, Its Obligations and Its Blessings."

1. Opening Song, "Praise to the Man."
2. Invocation—by member of the Aaronic Priesthood under 21.
3. Sacrament song.
4. Administration of the Sacrament by members of the Aaronic Priesthood.
5. Vocal solo, duet or choral number by member or members of the Aaronic Priesthood.
6. "The Aaronic Priesthood in Former Dispensations and Its Restoration in Our Day" by the general secretary of Aaronic Priesthood (six minutes).
7. "What It Means to Me to be a Deacon" by a deacon (five minutes).
8. "My Duties and Responsibilities as an Ordained Teacher" by a Teacher (five minutes).
9. "Why I Should Take My Calling as a Priest Seriously" by a Priest (five minutes).
10. Musical number by Aaronic Priesthood chorus, "I'll Go Where You Want Me To Go, Dear Lord."
11. "Greatness of John the Baptist, a Priest in the Aaronic Priesthood" by the secretary for senior members of the Aaronic Priesthood (six minutes). See Matthew 11:9-15, Luke 7:19-30.
12. "How My Husband's Renewed Priesthood Activity Has Blessed Our Home" by a wife of a senior member or former senior member of the Aaronic Priesthood (five minutes).
13. "My Obligations to God and to My Aaronic Priesthood Advisers for the Blessings I Have Received" by a senior member or former senior member of the Aaronic Priesthood (five minutes).
14. "The Oath and Covenant of the Priesthood" by the branch president (six minutes). See Doc. and Cov. 84:39-41.
15. Closing song, "I'll Serve the Lord While I Am Young."
16. Benediction by a senior member of the Aaronic Priesthood.



ELDER RICHARD L. EVANS of the Quorum of the Twelve Apostles served as Associate Editor of the *Millennial Star* in 1927-29 while serving as a missionary in Great Britain. Also an editor of the *Improvement Era* and a member of the Y.M.M.I.A. Board, Elder Evans was appointed to the First Council of the Seventy on October 9th, 1938, and was sustained as 71st apostle in October 1953.

A Steadfast Star

IN closing the book *A Century of "Mormonism" in Great Britain* for the British Mission Centennial in 1937, I wrote this sentence: "Every Latter-day Saint in the British Isles must strive toward that day when the Church of God shall be mighty in Britain, and when the spires of the Temple of the Lord shall pierce British skies . . ."

It seems that we are not far from seeing the tower of the Temple reaching reassuringly into British skies—and what has come from this oldest of the overseas missions of the Church since Heber C. Kimball and his associates first set foot on British shores should give great cause for gratitude, and courage for the future.

In all the years of these events (since May of 1840, almost from the first) the *Millennial Star* has witnessed and recorded the rise and progress of the Restoration more constantly and for a longer time than any other publication of the Church. The *Star* has chronicled events, temporal and spiritual, under six sovereigns of the British Empire, beginning with her gracious Majesty Queen Victoria, and continuing until her gracious Majesty Queen Elizabeth II; and under all nine presidents of the Church, beginning with the Prophet Joseph Smith and continuing until our Prophet of the present day, President David O. McKay. It is a notable tribute to the stability and

freedom of the United Kingdom that the *Star* could be so steadfast for a century and fifteen years. (It is notable also that when the publication of a monthly periodical was first authorised in Temperance Hall, Preston, Lancashire, in April, 1840, eight members of the Quorum of the Twelve Apostles were holding council meetings in England, and Brigham Young moved, and John Taylor seconded, "that Elder Parley P. Pratt be chosen as the editor.")

As I sit in my office at 47 East South Temple Street in Salt Lake City, I look each day at my not-quite-complete set of nearly 115 volumes of the *Millennial Star* which I began to gather when I was privileged to be one of its associate editors in 1927-29. Many choice memories of British friends and many fondly remembered scenes of British cities and countryside move across my mind. I am grateful for those years in Great Britain (nearly three of them). I am grateful for the missionaries who found my forebears there a century or so ago. I am grateful for the faith of my British forebears. I am grateful for the Gospel of Jesus Christ, for its restoration in our day and dispen-

sation; for the knowledge it gives of the personal reality of God, our Father, in whose image men were made; for the meaning and purpose it gives to life; for the assurance of everlasting association with our loved ones, and for the settled faith it gives for the future.

Life moves quickly. There is no one now living who saw the first copies of the *Star* come from the printer's press. There is no one now living who saw the scenes that Herber C. Kimball and his associates first saw on British shores. All of them have gone—to other labours, to other opportunities, in the reality of everlasting life. And so shall we. And as the steadfast *Star* continues its mission among men, God grant that we may have the wisdom, the courage, the conviction to live our lives in the light of the Gospel of Jesus Christ, and to give our time, our efforts, our devotion to the things of everlasting worth.

God bless you, my beloved brethren and sisters of Great Britain, and may peace be with you, this day—and always.

Faithfully yours,

Richard L. Evans

Investigators Led by Light of Christ

The Lord has given to "every man that cometh into the world," the guidance of the Light of Truth, or Spirit of Jesus Christ, and if a man will hearken to this Spirit he will be led to the truth and will recognise it and will accept it when he hears it. We have seen this demonstrated thousands of times, where men were led to investigate and have had the desire to investigate in spite of the prejudices and traditions which they were taught in the world.

If they refuse to come unto him, then he calls them wicked and they are under the bondage of sin. It seems to me that when a person declares that he is satisfied with his religion and therefore does not care to investigate, it is evidence that he has not hearkened to the Light of Truth which was given him; else he would not have been satisfied with the false religion which he has and would be seeking the truth.

Joseph Fielding Smith, *Doctrines of Salvation*, p. 52-53



A VISIT TO JOHN

LAMBS grazing in the field of the Benbow Farm immediately recalled to the minds of the visitors the Saviour's statement to Peter: "Feed my Lambs" (John 21:15). At Hill Farm, Castle Frome, Ledbury, Herefordshire—the setting for one of the greatest conversions in the history of the Church of Jesus Christ of Latter-day Saints, a searching flock was fed.

The farm's visitors—your *Star* editorial staff: President A. Hamer Reiser, G. Edwards Baddley, and James P. Hill, accompanied by Elders Virgil L. Baldwin, Ray A. Ogden, and John Whitaker, made the visit to the historic spot on March 31st.

Thoughts went back to an event that occurred 115 years before.

In March 1840, Wilford Woodruff, the shepherd called to gather the sheep, made his way to the farm located in the south of England about six miles from Ledbury. One marvelled that Wilford Woodruff ever made his journey to such a secluded cache. Froome's Hill, a "one-'pub' village" about a mile from the farm, apparently is on the way to nowhere.

No missionary had previously visited the area; a stranger today has difficulty in locating the spot.

Wilford Woodruff was directed by the power of God to the farm of Mr. John Benbow. Previous to this time he had been labouring in the area known as the Potteries in North Staffordshire and had met with great success. It was with surprise and bewilderment that he received the revelation that he was to leave this fruitful field. He records the event as follows:

“ March 1st, 1840, was my birthday; I was 33 years of age. It being Sunday I preached twice during the day to a large assembly in the city hall, in the town of Hanley, and administered the Sacrament to the Saints. In the evening I again met with a large assembly of the Saints and strangers, and while singing the first hymn the Spirit of the Lord rested upon me and the voice of God said to me: ‘This is the last meeting that you will hold with this people for many days.’ I was astonished at this, as I had many appointments out in that district. When I arose to speak to the people I told them that it was the last meeting I should hold with them for many days. They were as much astonished as I was. At the close of the meeting four persons came forward for baptism; we went down into the water and baptized them.

“ In the morning I went in secret before the Lord, and asked Him what was His will concerning me. The answer I received was that I should go to the south; for the Lord had a great work for me to perform there, as many souls were waiting for His word. On March 3rd, 1840, in fulfilment of the directions given me. I took coach and rode to Wolverhampton, 26 miles, spending the night there. On the

BENBOW'S FARM

morning of the 4th I again took coach, and rode through Dudley, Stourbridge, Stourport, and Worcester, then walked a number of miles to Mr. John Benbow's Hill Farm, Castle Frome, Ledbury, Herefordshire. This was a farming country in the south of England, a region where no Elder of the Latter-day Saints had visited.”—*Cowley's Life of Wilford Woodruff*, p. 116.

John Benbow, an independent farmer, lived at Hill Farm with his wife Jane. They were members of a church body known as “United Brethren”—a group of 600 truth-seekers who had broken relations with the Wesleyan Methodists. Forty-five licensed preachers were among the group and they had access to many licensed meeting places.

Elder Woodruff presented himself to John Benbow “as a missionary from America . . . sent to him by the commandment of God as a messenger of salvation, to preach the Gospel of life to him and his household and the inhabitants of the land”. The following day word was published throughout the area that an elder from America would hold a meeting that evening in a room licensed for preaching at the Benbow home.



Entrance to the Benbow Farm

Barns at the Farm

Barn

Sermons were delivered in the loft of this building.

Pool of Water

Farmyard—Seen from the Pool

Market Building in Ledbury

This building would have greeted Wilford Woodruff. Here the town council met in the upper storey while produce was being sold underneath.

"As the time drew nigh many of the neighbours came in, and I preached my first Gospel sermon in the house. I also preached at the same place on the following evening, and baptized six persons, including Mr. John Benbow, his wife, and four preachers of the United Brethren. I spent most of the following day in clearing out a pool of water and preparing for baptizing, as I saw that many would receive that ordinance. I afterwards baptized 600 persons in that pool of water."—Cowley's *Life of Wilford Woodruff*, p. 117.

Elder Woodruff met with unbelievable success. The farm presented a field, white, and ready for the harvest.

On Sunday, March 8th, Elder Woodruff preached at Froome's Hill in the morning, at Standley Hill in the afternoon, and at John Benbow's farm in the evening. Approximately a thousand congregated to hear his words while the rector at the neighbourhood parish gathered only fifteen persons to his fold. It was this incident that caused a constable to be sent to the meeting that evening with a warrant to arrest Elder Woodruff "for preaching to the people".

The story is well known how the constable was one of the seven who offered himself for baptism at the close of the meeting. The constable then went to the rector and told him he would have to serve the writ for preaching the Gospel himself as he heard Elder Woodruff "preach the only true Gospel sermon he had ever listened to in his life". Two clerks of the Church of England were then sent as spies but both received the word and were baptized and confirmed members of the Church.

"The ministers and rectors of the south of England called a convention and sent a petition to the Archbishop of Canterbury to request Parliament to pass a law prohibiting 'Mormons' from preaching in the British dominions. In this petition the rectors stated that one 'Mormon' missionary had baptized 1,500 persons, mostly members of the English Church, during the past seven months. But the Archbishop and council, knowing well that the laws of England afforded toleration to all religions under the British flag, sent word to the petitioners that if they had the worth of souls at heart as much as they valued ground where hares, foxes and hounds ran, they would not lose so many of their flock.

"I continued to preach and baptize daily. On March 21st, I baptized Elder Thomas Kington. He was superintendent of both preachers and members of the United Brethren. The first 30 days after my arrival in Herefordshire, I had baptized 45 preachers and 160 members of the United Brethren, who put into my hands one chapel and 45 houses, which were licensed according to law to preach in. This opened a wide field for labour, and enabled me to bring into the Church, through the blessings of God, over 1,800 souls during eight months, including all of the 600 united Brethren, except one person. In this number there were also some 200 preachers of various denominations. This field of labour embraced Herefordshire, Gloucestershire and Worcestershire, and formed the conferences of Garway, Cadfield, Elm, and Froom's Hill."—Cowley's *Life of Wilford Woodruff*, pp. 118-119.

John Benbow soon emigrated to join the Church in America and became a captain of fifty in the 1848 company of Brigham Young. He



POOL

*where hundreds
were baptized by
Wilford Woodruff
at the
Benbow Farm*

left certain properties for the Church to dispose of in Great Britain for the benefit of emigrating poor and advanced some £300 to print the first British edition of the Book of Mormon. Jane Benbow died at Winter Quarters during the winter of 1846-47. John remarried and died at Provo, Utah, in 1874.

Today the farm is owned by a Mr. Farr, who has made certain improvements from the Hill Farm found by Wilford Woodruff, but in the main, it must look somewhat the same. The pool of water can still be seen where the 600 were baptized.

Legends are still told among neighbouring folk of the Mormons. President Reiser was visited by one of the ministers of a nearby parish church who said that while going through parish records to obtain names of families once residing in the community, they discovered a great number had "joined the Mormons".

And so was the call answered to "Feed my Lambs".

The Latter-day Saints Millennium Star—May, 1840 - May, 1955

Reprinted on the following pages are articles taken from the first volumes of the *Millennial Star*.

The preface to Volume 1 is printed on the following page. Parley P. Pratt was the editor at this time.

In August, 1844, word was received of the Prophet's martyrdom and a supplement to the *Millennial Star*, bordered in black, was published. Page 150 contains the first page of this edition.

The first edition of the *Millennial Star* was published in Manchester, May, 1840, and was edited by Parley P. Pratt. Pages 151-53 contain the frontispiece and editor's address as it appeared in this edition.

Manchester appeared somewhat like the artist's painting on page 153 when the *Star* was first published.

PREFACE.

“TRUTHS would you teach, to save a sinking land,
All fear,—few aid you, and few understand.”

Pope.

THE above is strictly true in regard to our experience as Editors; yet we have been enabled by the help of God, and by the aid of those few, to send the following volume to the world, as a flaming arrow of truth through the startling nations. It has penetrated the thick darkness, and the mists of error have fled before it. But we aim not only to benefit the present age, but to hand down to posterity a journal, which shall stand when wickedness is overthrown, and shine forth as a monument of truth, amid the wreck of error, and the crush of thrones, that ages to come may read with astonishment and admiration the history and progress of that mighty revolution which has now commenced, and which will then have been consummated, to the joy and satisfaction of the whole earth.

The nations of them which are saved will then look back through these pages and contemplate the acts, the scenes, and the events of other and different times. And what will they behold? They will see in 1830 “a cloud like a man’s hand”, or in other words, a church of six members rising from obscurity, and coming forth from the wilderness. The curtain falls, and opens upon 1838, and what is then beheld? Ten thousand people disinherited, robbed, plundered, driven, and all fleeing from their enemies; while many are imprisoned and martyred! And who are these? They are the church which 8 years before consisted of six members. Again the curtain falls and opens upon 1840, and what is then seen? People of many nations and kindreds; multitudes, in Europe and America, and the islands of the sea. And who are these? They are the church, who two years before were scattered, driven, and broken up. The scene again closes, and opens upon the 20th century. And what is then beheld? A great multitude which no man can number—peace smiles around them, and truth is shining in their midst. They are the church, which 70 years before consisted of six members. Such then is the interest with which posterity will peruse these pages.

Manchester, April 17th, 1841.

SUPPLEMENT
TO THE
MILLENNIAL STAR.

AUGUST, 1844.

ADDRESS TO THE SAINTS.

BELOVED SAINTS,—In a strange and melancholy garb, we have been led this month to print a supplement to the STAR.

But why these tokens of woe and mourning? Will it be believed in the face of high heaven, in the present age, that men are required to seal their testimony of truth with their blood? Yes; such is the fact. The Prophet of the Lord in the last days, together with his brother Hyrum, have been MURDERED—basely, dastardly murdered—in prison, with the pledged faith of a state of the American union for their protection.

But can it be; is it not a dream—a phantasy of the brain? The land of freedom, boasted freedom, and of equal rights, stained with the blood of martyrs to the principles of the gospel of Christ! “The land of the brave, and the home of the free” —the country that has presented herself as the asylum of the oppressed—as a welcome refuge for the sufferers for conscience’ sake, become the altar of sacrifice of the servants of God, by the cruel hands of a bloodthirsty mob! Can such things indeed be? Slumber on, ye mighty fathers of a degenerate race—ye who fought and toiled, who bled and died for liberty, and for conscience’ sake. Oh! wake not from your honourable repose, to a consciousness of the dark deeds of your fallen sons, who, not contented with a long career of persecution, even unto death—of spoliation and ravage of the Saints of God, have filled up the cup of their iniquity by one of the most treacherous murders in the annals of time. Columbia! thy glory hath departed—virtue and innocence weep on thy shores—justice has fled from presiding over the deliberations of thy senate, while the hand of lawless violence, over thy wide spread territory, is raised for the destruction of thy subjects.

As a nation, truly thou art guilty! Appeal after appeal has been made for justice, for the wrongs done to the Saints of the most High, but in vain. Look around, and despair, for confusion reigns in thy midst, and violence is within thy borders. Justice and judgment shalt thou receive at the hands of the Almighty; and the cup of his indignation shalt thou drink to the dregs.

THE
LATTER-DAY SAINTS
MILLENNIAL STAR.

EDITED BY PARLEY P. PRATT.

No. 1. VOL. 1.

MAY, 1840.

PRICE 6D.

PROSPECTUS

The long night of darkness is now far spent—the truth revived in its primitive simplicity and purity, like the day-star of the horizon, lights up the dawn of that effulgent morn when the knowledge of God will cover the earth as the waters cover the sea. It has pleased the Almighty to send forth an HOLY ANGEL, to restore the fulness of the gospel with all its attendant blessings, to bring together his wandering sheep into one fold, to restore to them “the faith which was once delivered to the saints,” and to send his servants in these last days, with a special message to all the nations of the earth, in order to prepare all who will hearken for the Second Advent of Messiah, which is now near at hand.

By this means, the Church of Jesus Christ of Latter-day Saints (being first organized in 1830) has spread throughout many parts of America and Europe; and has caused many tens of thousands to rejoice above measure, while they are enabled to walk in the light of truth.

And feeling very desirous that others should be made partakers of the same blessings, by being made acquainted with the same truths, they have thought proper to order the publication of a Periodical devoted entirely to the great work of the spread of truth, sincerely praying that man may be led to carefully examine the subject, and to discern between truth and error, and to act accordingly.

THE MILLENNIAL STAR will stand aloof from the common political and commercial news of the day. Its columns will be devoted to the spread of the fulness of the gospel—the restoration of the ancient principles of Christianity—the gathering of Israel—the rolling forth of the kingdom of God among the nations—the signs of the times—the fulfilment of prophecy—recording the judgments of God as they befall the nations, whether signs in the heavens or in the earth “blood, fire, or vapour of smoke”—in short, whatever is shown forth indicative of the coming of the “Son of Man,” and the ushering in of his universal reign on the earth. It will also contain letters from our numerous elders who are abroad, preaching the word both in America and Europe, containing news of their success in ministering the blessings of the glorious gospel.

As an Ancient Record has lately been discovered in America, unfolding the history of that continent and its inhabitants, as far back as its first peopling after the flood, and containing much historical, prophetic, and doctrinal knowledge, which is of the utmost importance to the present age, we shall give such extracts from time to time as will be most interesting to the lovers of truth.

From this source we shall be able to pour a flood of light upon the world on subjects before concealed—upon the history of a nation whose remnants have long since dwindled to insignificance in midnight darkness, and whose former greatness was lost in oblivion, or only known by the remains of cities, palaces, temples, aqueducts, monuments, towers, fortifications, unintelligible inscriptions, sepulchres and bones.

The slumber of ages has now been broken. The dark curtain of the past has been rolled up. The veil of obscurity has been removed, as it regards the world called new.—This discovery will yet be hailed among all nations, as among the most glorious events of latter times, and as one of the principal means of overwhelming the earth with knowledge.

This paper also will contain extracts from some remarkable visions and revelations which have been given to the Saints in this age, unfolding the mysteries of the kingdom of God from days of old and for ages to come; for truly some of the wonders of eternity have been opened to our view, and things to come have been shewn to us, even the things of many generations.

EDITOR'S ADDRESS TO HIS PATRONS

FRIENDS AND FELLOW-TRAVELLERS TO ETERNITY,

It is with heart-felt joy and satisfaction we have the pleasure of sending forth the first number of the MILLENNIAL STAR—that luminary, which, rightly conducted, may be a means in the hand of God, of breaking the slumber and silence of midnight darkness, which, like a gloomy cloud, has long hung over the moral horizon—of dispelling the mists of error and superstition which have darkened the understanding and benumbed and blunted every great and noble faculty of the soul—and of kindling a spark of light in the hearts of thousands, which will at length blaze forth, and light up the dawn of that bright day which was seen afar off by holy men of old—the Sabbath of Creation.

We trust this paper will prove a welcome visitor to the palaces of the noble, the mansions of the rich, the towers of the brave, and the cottages of the poor: that the sublimity of its truths, the splendour of its light, and the easy simplicity of its style and language, may, at once, interest and edify the learned, and instruct and enlighten those in the humbler walks of life.

We are aware of the greatness of the undertaking, and of the solemn and awful responsibility resting upon us in conducting such a publication, as well as of the boundless field—the shoreless ocean—the fathomless deep upon which we have entered. We are truly sensible of our own weakness and inability to fill so important a station—to do justice to subjects so glorious and sublime, to themes so delightful so divine: themes which have exhausted the eloquence of ancient prophets—the melody of inspired poets: themes, of which angels have tuned their sweetest notes—their sublimest effusions, in strains divinely new, the fulness yet untold.

Sensible of our own inability, we shall carefully give heed to the sure word of prophecy as to a light which shines in a dark place, and seek for the inspiration of that Spirit which guides into all truth, and, which searches all things; yea, the deep things of God. In so doing, we hope to be able to hold forth the truth in a light so clear and evident, that it will commend itself to every man's conscience.

In our principles, we shall be obliged to come in contact with many of the opinions, doctrines, and traditions of men; and have to contend with many prejudices which now exist in the world, growing out of the present and past unhappy state of religious society. But we shall pursue a straightforward, bold, and fearless course, without turning a hair's breadth to the right or left from the principles of truth, to court a smile or shun a frown. We shall not be careful to inquire what will be popular or unpopular—what will please or displease, but, what is truth; and when we discern that a principle is true, and will benefit mankind, we shall publish it, even if it were to come in contact with the opinions of all Christendom.

If, at any time, we shall be under the necessity of answering objections, correcting misrepresentations, or of entering into the field of controversy with those who may differ from us, we shall “contend earnestly for the faith which was once delivered to the saints:” but at the same time, hold sacred the

characters, regard the rights, and respect the feelings of those who do not see with us. "The servant of the Lord must not strive, but be gentle—patient towards all men." "In meekness instructing those who oppose themselves."

In matters of doctrine, we shall contend for *one* Lord, *one* faith, *one* baptism, *one* Holy Spirit, *one* God and Father of all; and in short, for all the offices, ordinances, gifts, and blessings which were set in order among the ancient saints.

As to party names, we shall acknowledge no name as belonging to the people of God but that of Saints; a name which is older than the flood. In relation to the Church of God in this age of the world, we shall acknowledge no name but "the Church of Jesus Christ, of Latter-day Saints."

In regard to prophecy, we shall contend for a literal application and fulfilment, according to the common usage of the language,—according to the most plain, easy, and simple meaning of words and sentences.

As to "Calvinism," "Arminianism," "Trinitarianism," "Unitarianism," "Total-Depravity," and a thousand other such-like terms, which have confused, distracted, and divided the religious world, we know of no such terms in the Bible, and therefore have nothing to do with them.

As to "the powers that be," we shall teach men to fear God, honour and respect the laws, and all who are in authority, until He (Christ) reigns, whose right it is to reign.

As to Temperance, we shall earnestly plead for men to be temperate in all things; and especially to beware of drunkenness and all its attendant evils and abominations.

In our style, we shall endeavour to be plain and simple, as our principles are designed for the benefit of all classes of society. In short, we hope, by the aid and assistance of the Spirit of God, to comfort the mourner—to bind up the broken-hearted—to preach the gospel to the poor—to bring glad tidings to the meek; and "that those who have erred in spirit may come to understanding, and those who have murmured may learn doctrine."

Manchester, May, 1840.



Happy Birthday Millennial Star!

TIME and distance mean little in this age, era of tremendous discovery and advancement. Our conception of space has now become so vast that the ordinary measurement system is no longer sufficient, the universe being so great that light from far distant stars is reckoned to take æons of time to reach us and we state the expanse between us to be so many *light-years* away—and light travels at 186,000 miles per second!

Half a century ago man could hardly fly off the ground. Now he can travel in comfort at 500 miles per hour, and considerably higher speeds with little discomfort, and he talks of traversing some part of those colossal distances across space to reach celestial spheres within another half century.

When the *Millennial Star* was founded, 115 years ago this month, man could not fly in a heavier-than-air machine; he could not cross the Atlantic in an 80,000-ton Leviathan in four days or less. The man who commenced the publication of this little journal had taken some weeks to get to England from America. Then, perhaps, life, being more leisurely in its passage, seemed more solid and permanent. Now,

little seems to endure.

It would appear no small accomplishment then that our British Mission publication—the Latter-day Saints *Millennial Star*—has continued publication without ceasing for 115 years, absorbing change and advance, and yet maintaining its high Gospel standard content.

Yet, remembering the prophetic utterances with which our beloved and respected journal of the mission was launched in 1840, the inspiration sought and found by its producers is easily understood.

Looking back over this century (plus) of the accomplishment we remember the great men of our Church who have been associated with this Gospel messenger. Their words in these pages have gone to the farthest ends of the earth. The *Star* has reached where no missionary has been as yet and the Message of the Age, the Restored Gospel, has reached obscure spots of this wide world. And still it goes on, still reaching across the seas, now a link among thousands of reader friends, old and new. And it will go on. Did not its founder prophesy that it would continue until the Millennium shall come?

Carry on Millennial Star!



Editors of The Millennial Star

Parley P. Pratt	May 1840—Oct. 1842	John Henry Smith	Nov. 1882—Dec. 1884
Thomas Ward	Oct. 1842—June 1845	Daniel H. Wells	Jan. 1885—Nov. 1886
Wilford Woodruff	June 1845—Jan. 1846	George Teasdale	Nov. 1886—Sept. 1890
Thomas Ward	Jan. 1846—Oct. 1846	Brigham Young	Sept. 1890—June 1893
Orson Hyde	Oct. 1846—Jan. 1847	Anthony H. Lund	June 1893—July 1896
F. D. Richards	Jan. 1847—Feb. 1847	Rulon S. Wells	July 1896—Dec. 1898
Orson Spencer	Feb. 1847—Aug. 1848	Platte D. Lyman	Dec. 1898—Aug. 1900
Orson Pratt	Aug. 1848—Mar. 1850	H. W. Naisbitt	Aug. 1900—June 1901
Eli B. Kelsey	Mar. 1850—July 1850	Francis M. Lyman	May 1901—Jan. 1904
Orson Pratt	July 1850—Dec. 1850	Heber J. Grant	Jan. 1904—Nov. 1906
F. D. Richards	Jan. 1851—May 1851	Chas. W. Penrose	Nov. 1906—June 1910
S. W. Richards	May 1851—June 1854	Rudger Clawson	June 1910—April 1913
F. D. Richards	June 1854—July 1856	Hyrum M. Smith	Sept. 1913—Aug. 1916
Orson Pratt	July 1856—Oct. 1857	George F. Richards	Aug. 1916—June 1919
S. W. Richards	Oct. 1857—May 1860	Geo. Albert Smith	June 1919—July 1921
Nathaniel V. Jones	May 1860—Aug. 1860	Orson F. Whitney	July 1921—Nov. 1922
Amasa M. Lyman	Aug. 1860—Jan. 1861	David O. McKay	Nov. 1922—Nov. 1924
George Q. Cannon	Jan. 1861—Sept. 1864	James E. Talmage	Nov. 1924—Dec. 1928
Daniel H. Wells	Sept. 1864—Sept. 1865	John A. Widstoe	Jan. 1929—Oct. 1933
Brigham Young, Jr.	Sept. 1865—July 1867	Joseph F. Merrill	Oct. 1933—Sept. 1936
F. D. Richards	July 1867—Sept. 1868	Richard R. Lyman	Sept. 1936—Oct. 1938
Albert Carrington	Sept. 1868—June 1870	Hugh B. Brown	Oct. 1938—May 1940
Horace S. Eldredge	June 1870—June 1871	James P. Hill	May 1940—Jan. 1943
Albert Carrington	June 1871—Oct. 1873	Andre K. Anastasiou	Jan. 1943—May 1944
Joseph F. Smith	Mar. 1874—Sept. 1875	Hugh B. Brown	May 1944—July 1946
Albert Carrington	Sept. 1875—June 1877	Selvoy J. Boyer	July 1946—Feb. 1950
Joseph F. Smith	June 1877—Aug. 1877	Stayner Richards	Feb. 1950—Aug. 1952
William Budge	July 1878—Nov. 1880	A. Hamer Reiser	Aug. 1952—
Albert Carrington	Nov. 1880—Nov. 1882		

Associate Editors of The Millennial Star

1840—1849

Thomas Ward
Lyman O. Littlefield

1850—1859

Eli B. Kelsey
James A. Little
E. W. Tullidge
John A. Ray
Henry Whittall

1860—1869

Henry Whittall
George J. Taylor
Eugene Henroid
E. L. Sloan

William H. Shearman

John C. Graham

Joseph G. Romney

J. V. Hood

N. H. Felt

Aurelius Miner

Orson Pratt

Franklin D. Richards

Charles W. Penrose

George Teasdale

John Jacques

1870—1879

John Jacques

George Reynolds

James G. Bleak

S. S. Jones

John C. Graham

L. J. Nuttall

Edward Hanham

David McKenzie

Henry W. Naisbitt

John Nicholson

1880—1889

John Nicholson

Charles W. Stayner

Orson F. Whitney

George C. Lambert

George Osmond

Charles W. Penrose

B. H. Roberts

Thomas W. Brockbank

1890—1899

John E. Carlisle

James H. Anderson

W. B. Dougall, Jr.

John V. Bluth

Alfred L. Booth

Edwin F. Parry

Attewell Wootton

1900—1909

Attewell Wootton

Joseph J. Cannon

Walter M. Wolfe

Nephi Anderson

William A. Morton

1910—1919

William A. Morton

S. Norman Lee

Hugh Ireland

Thomas A. Brockbank

J. M. Siodahl

Junius F. Wells

1920—1929

Junius F. Wells

William A. Morton

David L. O. McKay

George M. Hopfenbeck

F. Artell Smith

Waldo L. Osmond

James K. Knudsen

Richard L. Evans

Weston N. Nordgren

1930—1939

Weston N. Nordgren

Wm. D. Callister

James H. Wallis

Weldon C. Roberts

Dennis McCarthy

Richard S. Bennett

Wendell J. Ashton

Parry D. Sorensen

Arthur C. Porter

Marvin J. Ashton

Thornton Y. Booth

John E. Gillespie, Jr.

Samuel S. Musser

1940—1949

Samuel S. Musser

James P. Hill

Melvin W. Dunn

Wendell B. Anderson

Alvin L. Gittins

Edith Russell

James P. Hill

Horace E. Heyes

William R. Callister

Robert E. Riggs

Hugh S. West

1950—1955

Hugh S. West

Martin C. Nalder

Richard L. Pope

Willis H. Brimhall

G. Edwards Baddley

James P. Hill



THE FIRST PRESIDENCY
AND
THE TWELVE APOSTLES.
AD. 1893.

Leaders of the British Mission

The First Presidency and Quorum of the Twelve Apostles in 1853 consisted of many of the early leaders of the British Mission.

Heber C. Kimball, one of the first missionaries to land on July 20th, 1837, was the first president of the British Mission (July 20th, 1837–April 20th, 1838).

Brigham Young landed in Liverpool April 6th, 1840, and served as president of the British Mission from July 6th, 1840, to April 20th, 1841.

Willard Richards arrived at Liverpool on July 20th, 1837, with the first missionaries. He was sustained as first counsellor in the British Mission to President Joseph Fielding.

Orson Hyde was also one of the first missionaries to arrive in England, July 1837. He served as mission president and editor of the *Millennial Star* from October 3rd, 1846, to January 15th, 1847.

Parley P. Pratt was the first editor of the *Millennial Star* and served as mission president from April 20th, 1841, to October 20th, 1842. He arrived in Liverpool April 6th, 1840.

Orson Pratt served as president of the British Mission from August 15th, 1848, to January 1st, 1851, and from July 13th, 1856, to October 4th, 1857, and as *Star* editor. He landed with his brother Parley in Liverpool April 6th, 1840.

Wilford Woodruff docked in Liverpool January 11th, 1840. He was president of the mission from February 4th, 1845, to October 3rd, 1846, and also served as *Star* editor.

John Taylor had the privilege of opening the Irish mission field. He landed in Liverpool January 11th, 1840, and was one of the great missionaries of the British Mission.

George A. Smith arrived in England April 6th, 1840, and was accounted as delivering the first public discourse in London.

Ezra T. Benson was ordained an apostle July 16th, 1846. He laboured in the eastern and southern states with Amasa Lyman.

Charles C. Rich served with Amasa Lyman as mission president from August 11th, 1860, to May 14th, 1862.

Amasa Lyman served as *Star* editor and president of the British Mission from August 11th, 1860, to May 14th, 1862.

Lorenzo Snow was appointed as president of the London Conference and served as counsellor to Mission President Thomas Ward. He presented Queen Victoria with a *Book of Mormon*.

Erastus Snow was converted in 1832 by Elders Orson Pratt and Luke S. Johnson. He laboured in the ministry in America.

Franklin D. Richards served four terms as president of the British Mission and as editor of the *Star* (January 15th, 1847–February 1st, 1847; January 1st, 1851–May 8th, 1852; June 8th, 1854–July 13th, 1856; June 30th, 1867–September 9th, 1868).

● *Liverpool*



● *Doncaster*



● *Kidderminster*



● *Plymouth*



CHURCH-OWNED

BUILDINGS

Liverpool—"Summerfield" at 4 Mill Bank, West Derby, Liverpool, 13, is the headquarters for the Liverpool District. The location is in a desirable section of the city, easily available by bus service.

"Summerfield" is well over 100 years old. The owner, previous to the Church, purchased it about sixty years ago and made numbered improvements but the large, beautiful stained glass window in the front, as well as other features, was in the original building.

Much of the beauty of "Summerfield" is in the surroundings. The spacious lawn in the back is bordered by a beautiful rockery, tall rose trees and flowering shrubs, and a pool filled with water lillies and goldfish. Huge rhododendrons flank the baptistery. A unique garden house with a thatched roof sets near the greenhouses where many varieties of flowers are always available for special occasions.

One of the special features of "Summerfield" is the baptistery, converted from an interesting greenhouse. The font is tiled and the surroundings are conducive to impressive services.

Negotiations for the purchase of the property took place in August, 1952, and occupancy was in November of that year. After renovation the chapel was made to overlook the garden as also the recreation-room on the floor above. Missionaries have comfortable living quarters and

● *Wythenshawe*





- *Stroud*
- *Middlesbrough*

the branch has adequate classrooms, a Relief Society room, and a large kitchen. The building is centrally heated.

Doncaster—Doncaster saints are proud of their chapel purchased in 1952, and are happy to have a meeting place of their own. Trees surround the building at 1 Auckland Road, making a photo of the complete structure unobtainable. The chapel is attractively decorated with drapes, upholstered chairs and a rostrum at one end.

Kidderminster—The Kidderminster Park Street chapel was built about 1895 and was purchased by the Church of Jesus Christ of Latter-day Saints from the Baptist Church about 1924. The building is constructed of brick with slate shingles, cast stone sills, and masonry trim.

Plymouth—“Chatsworth”, Seymour Road, Mannamead, was purchased in July, 1954, for the Plymouth Branch. The chapel which holds 60 to 70 people, a large M.I.A. room, a Relief Society

- *Halifax*
- *Cardiff*
- *Gravesend*



- *Bradford*

- *Dundee*



room, the branch president's office, and classrooms are now in use. The Relief Society and Priesthood members have offered great service in preparing the building as a place of worship.

Wythenshawe—The Wythenshawe Branch first used their newly constructed chapel June 13th, 1954. The ground floor is divided by folding doors with a rostrum at one end and a stage at the other. Functions and various activities are being staged to help raise funds for the handsome building. The address is Wythenshawe Road, Manchester.



Stroud—The photo of "Godolphin House", Nelson Street, shows only a portion of the building which houses the Stroud Branch activities. The building was purchased in March, 1953, by the Church.

Halifax—The Halifax Branch chapel at 2 Stafford Road, was purchased in November, 1953, and occupancy took place in the spring of 1954. The large home has been converted into an attractive meeting place with a chapel, recreation hall, Relief Society room, and classrooms. A large lawn and shrubs surround the building, providing area for garden parties that are held.

Cardiff—57 Conway Road, Canton, Cardiff, serves as headquarters for the Welsh District and houses the Cardiff Branch. The semi-detached house, purchased in December, 1952, was re-decorated and converted to



our use during the end of 1953 by members and missionaries. A chapel, recreation hall, classrooms, an office, a kitchen, and rooms for missionaries are contained in the building. Lawns grace the back and front of the grounds.

Middlesbrough—Members of the Middlesbrough Branch meet in their building at 15 Stockton Road. Purchase by the Church of Jesus Christ of Latter-day Saints was in April, 1952. The building has just recently been painted and it provides living quarters for missionaries.

Gravesend—Gravesend members meet at 21 Pelham Road. The large, brick building with surrounding grounds was purchased in 1952 by the Church. A chapel, classrooms, and living quarters for caretakers are housed here.

Bradford—President Heber J. Grant dedicated the Bradford Branch chapel in 1937. The 81-year-old president spoke for two hours at the dedication and then shook hands with the approximately 300 people assembled. Sister Elsie Carruthers was in charge of the building fund under the direction of the branch presidency and the money to purchase such a building was on hand when the opportunity to buy presented itself.

Dundee—The attractive white building at 53 Old Glamis Road was purchased in November, 1952, for the Dundee Branch. The modern chapel will seat approximately 50 people. A welfare garden and shed are in the rear of the building; lawn makes an attractive setting for the front.

DISTRICT ACTIVITIES

BRITISH MISSION

Leeds

In the *Dewsbury Branch* two budget socials have been held recently. One on February 12th was a Valentine party, the hall being decorated with white hearts and red lace. Dinner was served to about 50 people, the menu being a very appetising one and the social evening that followed a great success. The second social was held on March 5th and this time the Priesthood entertained. Original games were enjoyed by a smaller group but nonetheless with great energy and enthusiasm.

On March 21st the Relief Society of the branch gave a farewell party to *Sister Hordinski* who has joined

her parents in Newchapel. She was presented with a china horse by the sisters in recognition of her services to the organisation in the branch.

A budget social was held in the *Leeds Branch* on February 19th. Two Swiss girls, from the Church in Switzerland, and attending the branch temporarily, entertained with several musical items. Talented performers, they played the piano and violin, sang in German and one of them greatly pleased all with expert yodelling. The Primary children of the branch also entertained and home-made cakes and sandwiches were served before games rounded off the evening.

On February 5th the Relief So-

ciety of the *Bradford Branch* held their bazaar. Entertainment was in the form of a play during the evening.

Leeds District Gold and Green Ball was held on March 12th in the Batley Town Hall. All who attended voted it a great success. *Brother H. H. Tassell* has been appointed Priesthood and Branch Teaching Supervisor of the Leeds District.

Manchester

On February 26th *Nelson Branch Sunday School* held a social in the branch recreation room. Games and items of entertainment provided a happy evening and the "inner man" was satisfied with sausage rolls and peas.

Irish

February 12th was a day that *Belfast saints* will long remember for the inspiration and guidance they received from Elder James R. Cunningham of the mission presidency who attended their Genealogy Conference. The need to collect their records and have the work done was truly impressed on the saints.

Bristol

On Saturday, April 2nd, missionaries of the Bristol District sponsored an eve-of-Conference social and dance. There were games, refreshments and entertainment, all very much enjoyed by members of the district.

Brief reports are to hand of two parties held in the *Bournemouth Branch* recently. One was a very belated "Christmas party" and the other a Valentine party, both enjoyed by young and old alike.

Wales

A very successful district social was held in the *Cardiff Branch* hall

on April 2nd. A good programme including games was presented under the direction of Sunday School Supervisor Brother W. G. Hillman.

Merthyr Branch have had two good socials in recent weeks. On February 26th a three-course dinner was served to a large percentage of branch members and friends, and on March 19th refreshments were included in the evening of games and various items.

On March 21st President Fred K. Birkhead with his missionary companions were invited to Cardiff University to discuss before the student body the subject of "The Godhead". A debate was arranged, the resolution being: "There are three separate and distinct personages in the Godhead." President Birkhead took the affirmative and the Reverend Jones of Merthyr the negative. Following the principal speeches an open forum was held, during which the students were attentive and fair-minded.

On March 22nd six young students for the Ministry visited the district office and conversed with President Birkhead and Elder Chapman for some considerable time.

Success has attended the street meeting campaign in the district during March and the visual aids have been a great help.

Newcastle

A concert was held in the *Sunderland Branch*—the budget event for March. The Tunstall Follies presented a programme of "Belles" which included the "singing Belle"—Sister Gladys Quayle; the "Dancing Belles"—Mr. Kaig and Joan; the "Magic Belle"—Brother R. Ford and the "Two Dumb Belles"—Pres. F. W. Oates and Brother R.

Ford. Refreshments were served during the evening.

A grand bazaar was held in the branch on April 2nd under the auspices of the district Relief Society. Hard work by the sisters earned its reward. In the evening each branch contributed talent to a concert which proved great entertainment and included original acts by the district missionaries.

Primary "Open Night" in the *Newcastle Branch* was a very jolly time for the children of the branch Primary and the officers of the organisation worked very hard to make it so.

In the *Middlesbrough Branch* Sister Erika Dodds and Brother A. Peacock have been sustained as Counsellors in the Branch M.I.A.

Sister Skipper organised an Easter social and the money raised was put towards the building fund.

The family of *Brother and Sister James Huggett* have emigrated to Australia. Before their departure a rousing farewell was given them and a beautiful steamer blanket was presented to them by the branch. They were a grand Latter-day Saint family.

Hull

On March 5th, the *Hull Branch* went "Western". President Durrant and Elder (Alberta Kid) Rasmussen showed the folks what it is really

like in the "Roaring West". General theme of the social was Wagon Trails.

Good entertainment was the order of the evening on March 12th in the Hull chapel when the performers gave of their best, the proceeds in aid of the building fund. The programme was arranged by Sister Scott.

Following the district preparation meeting on March 25th, a social was held at which sisters of the ever-willing Hull Branch Relief Society served refreshments. But Mike Baumfield "stole" the show with an excellent miming act to gramophone records.

Two socials held in *York* raised money for their Sunday School funds and welfare funds.

The Relief Society of the *Grimsby Branch* enjoyed an "Anniversary Dinner" on March 17th. The husbands of the sisters were invited to join in the celebration and assisted with the entertainment afterwards.

On March 31st Grimsby held a social for their building fund. A varied menu was prepared by the sisters, and games and dancing were conducted by Brother K. Thorp.

A farewell party was given Sister Loyce Partidge, a missionary who has laboured in the Hull District for the past 12 months, by the members of the Scarborough Branch. She

Grimsby Branch "Anniversary Dinner"



was presented with a table cloth, embroidered with the names of all the donors as a parting gift.

In Hull a farewell party was given for Sister Dorothy Coverdale prior to her sailing for New Zealand. She has been an active member of the branch and has served as *Star* agent. "Thank you, good-bye, and God bless you, Sister Coverdale."

London

Oxford Branch, a typical "family" branch of the Church, expressed its warm affection in giving a surprise birthday party to *Sister Lydia Jones* in the home of the "Father" of the branch, Elder Melvin P. Mabey, and his good wife on March 23rd. A happy evening was spent together.

A week before the birth of a baby son to Sister Mabey the saints of the Oxford Branch surprise the Mabey household with a "shower"—a happy American custom of bringing gifts of food by surprise to a home expecting such a happy event. All benefited by the spirit of the occasion and particularly the "new member of the branch to come"—with a great variety of baby clothes and necessities.

Personals

Births

Angus. To Walter and Pauline Angus, a daughter, born January 5th, 1955, at West Hartlepool.

Clarke. On October 17th, 1954, Brother and Sister Clarke of Wakefield Branch became parents of a son. He was blessed by District President J. K. Kerby and given the names of Robert Cullingworth.

Mabey. A son was born to Sister and President Melvin P. Mabey on March 9th, 1955. The child was blessed by his father in the Oxford Branch on April 3rd and given the

names of David Lloyd. President Maybe is a political science student at St. Anthony's College, Oxford University. Baby David has two sisters. The family is expecting to return home to U.S.A. in September.

Engagements

Gosling - Makin. On March 9th the engagement was announced of Sister Ann Gosling of Weston-super-Mare to Brother George Barrie Makin of Birmingham, now serving in the R.A.F.

Singer - Drew. Sister June Singer has become engaged to Mr. John Drew, both of Merthyr Tydfil.

Dodgson - Jackson. The engagement is announced of Sister Marlene Dodgson to Elder Ronald Francis Jackson. Both are active workers in the Accrington Branch, Sister Dodgson being in charge of the Branch Sunday School and Brother Jackson in charge of the M.I.A.

Marriages

Firth - Kirk. The wedding of Sister Vera May Firth to James Arthur Kirk took place in the Bradford Chapel on February 5th. The ceremony was performed by President J. K. Kerby. The bride wore a dress of white figured taffeta and carried a bouquet of pink carnations. The bridesmaids were the Misses Anne and Margaret Kirk, sisters of the bridegroom, and they wore dresses of blue figured taffeta and carried muffs.

Hewitt - Fritz. Sister Doris Hewitt, of the Huddersfield Branch, and Brother Vernon LeRoy Fritz, serving in the U.S.A.F., were married on January 22nd in the Bradford Chapel, the ceremony being performed by President J. K. Kerby. Sister Supora Thaxton gave

an inspiring talk to the young couple, and Mrs. Amy Boothroyd sang a very beautiful solo. The bride looked sweet in a dress of white taffeta with an overskirt of net, while her veil was held in position by a Tudor-style head-dress. She was attended by Sister Patricia Boothroyd, who wore a dress of ice-blue taffeta, and Sisters Jacqueline Addy and Mary Harling, who wore dresses of floral nylon.

Westerman - Cook. Sister Jean Hazel Westerman of Hull was married to Robert Norman Cook, of London, on March 12th, 1955.

Deaths

Griffiths. Sister Violet Griffiths, of the Merthyr Branch, passed away February 28th, 1955. Funeral services were held in the home, conducted by Elder Fred K. Birkhead.

Lewis. Sister Violet May Lewis passed away on April 6th, 1955. She was a member of the Pontypool Branch and funeral services, held in Pontypool, were conducted by Branch President Rodney A. Fullwood.

Thorley. Sister Alice Maud Thorley, of the Nelson Branch, died at her home in Colne, Lancs., February 21st, 1955. She was 76 years of age and had been a faithful member of the Church for nearly 50 years. Until her memory began to fail her some three or four years ago she had been a constant attendee at all Sunday meetings in the branch. The funeral took place on February 24th. Services in the home and at the graveside were conducted by Branch President George A. Holmes under the direction of District President Samuel Sessions, while President Albert Pickup of Burnley assisted. President Holmes dedicated the grave.

Advancements in the Priesthood

On March 20th, *Brother Keith Wigglesworth* was ordained to the office of Teacher in the Aaronic Priesthood, and *Brother Trevor Pallister* to the office of Priest. Brother Pallister has never missed a Sacrament meeting since he was baptized into the Church in March 1951.

The following are the names of those who have completed the study of the British Mission Teaching Course and who have been presented with the Certificate of Qualification, signed by President A. Hamer Reiser.

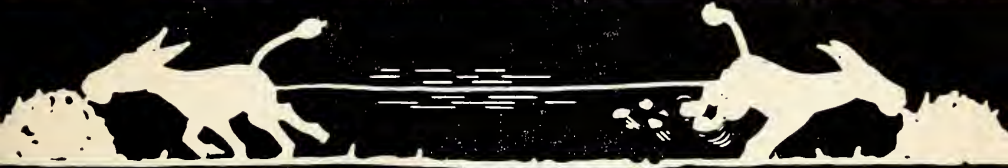
They are to be congratulated on their accomplishment and it is hoped that the *Star* will soon be able to publish the names of many others who have completed the course and are entitled to receive the award.

In the Preston Branch: Ronald Hughes; Alice Hughes; Gertrude Corless; Harold Corless; Elsie Scott and Elsie Birks.
In the Blackburn Branch: Dorothy L. Shorrock; Herbert Shorrock; Edith Taylor and Ambrose Worthington.

In the Accrington Branch: Ida Jackson.

In the Burnley Branch: Jean Eastwood.

In the South London Branch: Jean Silsbury; Cynthia Hoyle; Alan Longstaff; Thomas Price; Marie Chiles and Elsie Rock.



MISSIONARY ACTIVITIES

ARRIVALS :

March 29th
 Elder Raymond Webster Short
 Elder Clarence George Taylor
 April 12th
 Sister Frances Mary Kelland
 Sister Ida Merle Nielson
 Elder Darwin Searle Martell
 Elder Albert Neff Smith
 Elder Gordon W. J. Lingwood

From
 Salt Lake City, Utah
 Salt Lake City, Utah

Assigned to
 Leeds District
 Birmingham District

Los Angeles, California
 Lewiston, Utah
 Burley, Idaho
 Salt Lake City, Utah
 Chicago, Illinois

London Office
 Nottingham
 Nottingham
 Nottingham
 Leeds

TRANSFERS :

Elder Don V. Christensen
 Elder James H. Jackson
 Elder James Edwin Chapman
 Elder Boyd I. Hoggan
 Elder Kelvin Thomas Waywell
 Elder Douglas Brammer
 Sister Elsie H. Brammer
 Sister Jean Duncan
 Sister Pamela Johnson
 Sister Arshalous Thompson
 Sister Beverley Jean Lancaster
 Elder Merrill Dean Hone
 Elder Aaron Baird Jeppson

From
 Liverpool
 London
 Birmingham
 Birmingham
 Leeds
 Bristol
 Bristol
 Leeds
 Norwich
 Birmingham
 London Office
 Leeds
 Nottingham

To
 London
 Liverpool
 Scotland
 Bristol
 Bristol
 Sheffield
 Sheffield
 Birmingham
 Birmingham
 Norwich
 Leeds
 Leeds
 Hull

Date Effective
 March 21st
 March 23rd
 March 31st
 April 3rd
 April 3rd
 April 11th
 April 11th
 April 14th
 April 14th
 April 14th
 April 14th
 April 13th
 April 18th
 April 18th

BAPTISMS :

February 19th
 Mabel Lancaster of Scarborough
 Margaret Rose Adams of Scarborough
 Gladys Coulman of Hull
 February 26th
 John Ernest Beattie of Sheffield
 Frank Bell of Sheffield
 Stephen Paul Bell of Sheffield
 Elizabeth Ann Bell of Sheffield
 Irene Betty Bell of Sheffield
 Keith Valentine Hebditch of Leeds
 Vera Mathers of Leeds
 Bernard Kilmartin of Leeds
 Eleanor Whittam of Leeds
 March 5th
 Donald Charles Game of Wolverhampton
 Agnes Alice Wardle of Scarborough
 Joseph Massam of Peterborough
 Helen Robertson Watson of Peterborough
 Sylvia Mary Kendle of Leicester
 Diane Adams of Liverpool
 Kathleen Grant of Liverpool
 Brenda Bourne of Liverpool
 Terence J. Robst of Cardiff
 Derek G. Jones of Cardiff
 James Smith of Cardiff

Beryl Gray of Cardiff
 Alan J. Gray of Cardiff
 Muriel Cooper of Scarborough
 David Leppington of Scarborough
 Joan Leppington of Scarborough
 Eliza Agnes Coates of Scarborough
 Margaret W. Logan of Wythenshawe
 March 12th
 Robert Taylor of Wythenshawe
 Thelma Taylor of Wythenshawe
 Ivy May Graham of Wythenshawe
 Edith J. Taylor of Wythenshawe
 Ada Fern Burgess of Wythenshawe
 Robert McAllister of Bury
 March 13th
 Arthur Jewkes of Wolverhampton
 March 16th
 James Laurie of West Hartlepool
 Doris V. Laurie of West Hartlepool
 March 18th
 Mary Longdon of Wythenshawe
 March 19th
 Vera Hewitt of Newcastle
 Lorna Hogarth of West Hartlepool
 Norman Hogarth of West Hartlepool



Elder McCulloch



Sister Howard



Sister Wallace

RELEASES :

March 16th
 Sister Jean Patricia Wallace
 Sister Margaret Ann Howard
 April 18th
 Elder Charles Merlin McCulloch

From
 Portland, Oregon
 Rexburg, Idaho
 Rexburg, Idaho

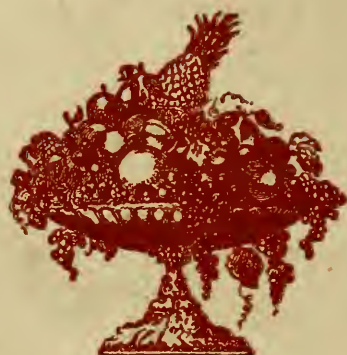
Served in
 Scotland, Newchapel Offices
 Manchester, Leeds, Newchapel Offices
 Sheffield*, Scotland* District President



Ten Rules of Happiness

By **PRESIDENT DAVID O. McKAY**

1. Develop yourself by self-discipline.
2. Joy comes through creation — sorrow through destruction. Every living thing can grow: Use the world wisely to realise soul growth.
3. Do things which are hard to do.
4. Entertain upbuilding thoughts. What you think about when you do not have to think shows what you really are.
5. Do your best this hour, and you will do better the next.
6. Be true to those who trust you.
7. Pray for wisdom, courage, and a kind heart.
8. Give heed to God's messages through inspiration. If self-indulgence, jealousy, avarice, or worry have deadened your response, pray to the Lord to wipe out these impediments.
9. True friends enrich life. If you would have friends, be one.
10. Faith is the foundation of all things— including happiness.



115th Birthday Edition